A U M

The difficult things of this world must once have been easy; the great things of this world must once have been small. Set about difficult things while they are still easy; do great things while they are still small. The Sage never affects to do anything great, and therefore he is able to achieve his great results. —LAO TZE.

THEOSOPHY

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GENETIC YEARS

WHILE virtually every thoughtful writer of our times is devoting his energies to a critical examination of social problems, criticism alone, however brilliant, is wholly lacking in constructive ability, the quality of which the world stands most in need. The more our best minds make dispassionate survey of conditions and evaluate the remedies proposed, the more they contribute to the bleak pessimism which among philosophers has its logical end in intellectual suicide. Ultimately the race is left unguided except for the political vultures who feed on the moral disintegration of humanity while it sinks to the level of the beast.

Among the nations of the world we have numerous examples of the various stages of this decline, subject to the modifying influences of race and national characteristics. They are all testimony to the statement of H. P. Blavatsky:

> Objectors to the doctrine of Karma should recall the fact that it is absolutely *out of the question* to attempt to reply to the Pessimists on other data. A firm grasp of the principles of Karmic Law knocks away the whole basis of the imposing fabric reared by the disciples of Schopenhauer and Von Hartmann. (*S. D.* II, 304.)

Implicit in this is the fact that a *logical* view of things, if without the basis of Karmic Law, must lead to Pessimism; and that the maturer western philosophy becomes, the more cognizant of reality, the more it will be forced to adopt a stoic hopelessness. The arena of modern social theory—found in the pages of those journals of opinion not yet editorially committed to any special form of political philosophy—reveals only the dead and the dying. The

rapiers of criticism have done just destruction to every suggestion of reform which manifestly violates the observed facts of human experience. Even those containing elements of a practical solution suffer the same fate because of other ingredients which betray "wishful thinking." We have reached a point in human thought where *nothing* is sacrosanct, and every expression of hope carries with it a fatal vulnerability. When philosophy realizes this, it will consciously stagnate and die. When the masses perceive the bankruptcy of their leadership and ideals there will be a change in our society such as we do not even dream of. That alteration will be no mere "revolution" to replace the failure of Tweedledum with the promises of Tweedledee. It will be in the very fabric of human nature—both physical and physiologic, psychical and psychological, and *moral*. The new order of ages will then begin in fact.

Such is the prevision of the future. How will the balance be struck between the good and evil tendencies that are now evident?

Only theosophists and those few intuitive enough to sense that "the human heart has not yet fully uttered itself" are rationally justified in "hoping" at all. While the light of the Wisdom-Religion makes still darker by contrast the forebodings of the present period, yet to know that Theosophy is destined to be the cornerstone of the future religions of humanity gives some clue to the constructive character of changes yet to come. *How* and *when* they will be accomplished is and will remain undisclosed for years; but we have small concern with the particulars of the *inevitable*. The important consideration is, what can be done now, during the tumultuous decline of the present order?

One thing is certain: the decades of the immediate future will bring the more intelligent men and women of the race to the same sickening sense of futility that will overtake humanity in the mass at a much later time. If these forerunners of the coming cycle can be made to feel the beneficent influence of Theosophic ethics and philosophy, then a widening arc of assistance and encouragement will flow from them to other classes of minds—an Antaskarana of true philosophy joining this cycle with the next. What is needed, then, is a wider currency of practical Theosophy—"The philosophy of the rational explanation of things and not the tenets"—which, as H. P. B. said, "alone can furnish the beacon-light needed to guide humanity on its true path."

Turning to a more specific consideration of modern thought, we find that the impotence of traditional moral restraints is clearly perceived. Bertrand Russell writes of the gradual decline of religious ideals in an article in *The Nation* (Jan.9). His analysis has the characteristic accuracy of the clear-seeing diagnostician, while, as with his colleagues in modern philosophy, he has little or nothing to offer in the way of a solution.

> In former days [he writes] men wished to serve God. When Milton wanted to exercise "that one talent which is death to hide," he felt that his soul was "bent to serve therewith my Maker." Every religiously minded artist was convinced that God's aesthetic judgments coincided with his own; he had therefore a reason, independent of popular applause, for doing what he considered his best, even if his style was out of fashion. The man of science in pursuing truth, even if he came into conflict with current superstition, was still setting forth the wonders of Creation and bringing men's imperfect beliefs more nearly into harmony with God's perfect knowledge. Every serious worker, whether artist, philosopher, or astronomer, believed that in following his own convictions he was serving God's purposes. When with the progress of enlightenment this belief began to grow dim, there still remained the True, the Good, and the Beautiful. Non-human standards were still laid up in heaven, even if heaven had no topographical existence.
>
> Throughout the nineteenth century the True, the Good, and the Beautiful preserved their precarious existence in the minds of earnest atheists. But their very earnestness was their undoing, since it made it impossible for them to stop at a halfway house. Pragmatists explained that Truth is what it pays to believe. Historians of morals reduced the Good to a matter of tribal custom. Beauty was abolished by the artists in a revolt against the sugary insipidities of a philistine epoch and in a mood of fury in which satisfaction is to be derived only from what hurts. And so the world was swept clear not only of God as a person but of God's essence as an ideal to which man owed an ideal allegiance; while the individual, as a result of a crude and uncritical interpretation of sound doctrines, was left without any inner defense against social pressure.

Mr. Russell speaks of the failure of the modern-minded man to rely on his own judgment. He believes profoundly in the wisdom of his period but finds that wisdom in the fiats of modern authority.

> His highest hope is to think first what is about to be thought, to say what is about to be said, and to feel what is

> about to be felt; he has no wish to think better thoughts than his neighbors, to say things showing more insight, or to have emotions which are not those of some fashionable group, but only to be slightly ahead of others in point of time. Quite deliberately he suppresses what is individual in himself for the sake of the admiration of the herd.

Original or "eccentric" thinking is benumbed by the great agencies of publicity which exploit conventionality as the *summum bonum* and make of popular prejudice a god. The familiar paths to "success" are described, or rather "circumscribed," in orthodox tradition, and who would be a heretic when the way to health, wealth and happiness is made plainly evident by the writers of advertising and "inspirational" literature?

The same stultification of ideas prevails in the field of intellectual achievement. Mr. Russell discusses the various contributing factors:

> One of these is the rapidly growing progress which has made it difficult to do work which will not soon be superseded. Newton lasted till Einstein; Einstein is already regarded by many as antiquated. Hardly any man of science, nowaday, sits down to write a great work, because he knows that, while he is writing it, others will discover new things that will make it obsolete before it appears. The emotional tone of the world changes with equal rapidity, as wars, depressions, and revolutions chase each other across the stage. And public events impinge upon private lives more forcibly than in former days. Spinoza, in spite of his heretical opinions, could continue to sell spectacles and meditate, even when his country was invaded by foreign enemies; if he had lived now, he would in all likelihood have been conscripted or put in prison. For these reasons a greater energy of personal conviction is required to lead a man to stand out against the current of his time than would have been necessary in any previous period since the Renaissance.

Thus the scientific spirit, as this writer has described it, is now turning against itself. Our highest authorities are helpless before the brutal wave of "progress." "A greater energy of personal conviction" is surely needed, but based upon what? If morals are only "a matter of tribal conduct," behind what barricade of verity shall the leaders of our civilization take their stand?

This is the problem faced with more or less awareness by modern philosophers. It is also the problem of those charged with the responsibility of educating the young. While philosophers may deplore their lack of a practical solution, teachers

must go before their classes *today*. The serious educator yearns to give his students some practical orientation in this "brave new world." He dare not, in the face of compelling reality, even mention the nineteenth century ideal of "the True, the Good, and the Beautiful." The current practice is to revise periodically the academic frame of reference to suit contemporary fads in scientific and political theory.

Prominent in the ranks of rebellion against this laggard policy is Prof. George S. Counts, one of the initiators of the campaign to educate for "a new social order" and the editor of *The Social Frontier*. While allied with those forces which have the all inclusive and distractingly vague name of "liberal," this movement in education has no specific program or plan which describes what the new social order is going to be; indeed, there is much doubt as to what it *should* be. This makes educational Utopians exceedingly vulnerable to conservative critics. Prof. William F. Russell, Dean of Teachers College at Columbia, takes issue with Professor Counts—a member of his own faculty (New York *Times*, Feb. 23).

> Who can tell [he asks] whether a social change, most carefully planned, may not become, like the English sparrow in America or the European rabbit in Australia, nothing but a pest?
>
> Taking up the challenge which Counts hurled at us in 1932, we have faced the task of "creating a vision of future America immeasurably more just and noble and beautiful than the America of today." We have constructed our Utopias.
>
> And this has played right into the hands of the Extremist, Left or Right, Communist or Fascist. For, once we become sufficiently aware of our misery and sufficiently burning for reform, we then turn to those who have a plan for solution.
>
> And who has a plan of action at once plain, simple, understandable and concrete? Only the Communist or the Fascist. Anybody can see that you can't introduce a whole new Utopia by democratic means—soon.
>
> What most people do not realize is that you cannot introduce a Utopia by violent means either, although people all over the world think they can.
>
> What we need is not attention to the left or right, but education for the middle of the road.
>
> Fascism (dictatorship of a political party) and communism (dictatorship by labor unions) have abandoned democracy and adopted a primitive form of government much easier to operate, but despotic from first and last, and destined in the long run to breed misery and distress.

> There is nothing indefinite. Anybody can understand government by fist and club. It is only the method of democracy that is hard to understand and here the real issue lies.

The justice on both sides of this question is perfectly clear. Teachers who would guide their students to a new social order are acutely aware of past and present failures. Their own education having been steeped in materialism, they regard the cause for these failures as fundamentally economic and political. Their plan would include a just condemnation of the present order of society, but offer no acceptable substitute; meanwhile the attractive simplicity of tyranny wins thousands of dissatisfied recruits. But to see this is not to offer a solution. To stay in the middle of the road, as Dean Russell suggests, is to stay right where we are.

Dr. Hutchins, the youthful President of the University of Chicago, approaches the problem from another point of view. He regards the failure of education as being due to the gradual elimination of mental discipline from the curriculum of the modern school and university. He would return to Plato and Aristotle—in short, to "the classics"—as the common ground and philosophical basis for education. This proposal, however, suffers at the hands of sceptics who object by asking the question: How do we know the ancients were right? Norman Q. Brown in the *Student Advocate* (Dec. 1936) quotes Dr. Hutchins:

> . . . he says that "education implies teaching. Teaching implies knowledge. Knowledge is truth. The truth is everywhere the same. Hence education should be everywhere the same." This argument assumes that we are at present in possssion of, or within reach of, this absolute knowledge, and does not in the least help us to decide which out of all the pretenders are the real experts who have this absolute knowledge. The essence of the liberal doctrine of freedom is that the problem of deciding which are the experts is insoluble, both because absolute knowledge does not exist, and because even if it did exist there is no one who is not himself also *sub judice* to determine that doctrine which is Absolutely True. To believe that Absolute Knowledge exists is always to believe that one has it oneself and that those who disagree are therefore incompetent to judge. Their protest can and should be ignored.
>
> Thus it comes about that a man who has consistently resisted premature attempts at "unification" on the part of the state (Dr. Hutchins has on several famous occasions opposed loyalty oaths and governmental consorship of the contents of teaching), hands himself over to the same Absolutist doctrine

> which is always used to justify regimentation wherever it is found. Would Dr. Hutchins extend the doctrine that freedom is obedience to the expert beyond the University to the State? And if "anti-intellectual empiricists" within the University are obstinate, will the self-confidence of Absolutists justify ruthlessness, as it did in the Middle Ages?

Another opponent of the Chicago educator argues against the ancients, because, in effect, we have not understood them. John Andrew Rice, professor of classics at Black Mountain College, writing in *Harper's* for May, reveals the sterility of modern scholarship:

> To nothing has reverence been paid more stupidly than to the classics. We do not read them as tracts for the times, which is what most of them were, but as distillations of pure reason, and we play the game of matching one abstraction against another until all meaning is drowned in a sea of words. Or we do worse, we worship ourselves in them. I have never known a Platonist who did not hold Plato up as a mirror of himself, nor an Aristotelian who did not think his own dry and brittle mind a duplicate of the master's. We choose our philosophy as we do our clothes. To set us off. What poses as cosmic in its nature turns out to be merely cosmetic.

Our English translations of the classics offend Prof. Rice. Instead of rendering the author as he would have written in English, "the translator translates himself into the author."

> Jowett makes Plato out a liberal, rather low church, almost evangelical; Shorey presents him as a Tory. Which is Plato?

While *Harper's* calls this diatribe against the classics "a head-on attack upon President Hutchins' thesis," the writer really has provided some extremely intelligent remarks on *how* they should be studied. His own critical acumen is perhaps just what the former would like to see developed in the modern student, and we may justly suspect that Prof. Rice's thorough grounding in ancient ideas has made possible his own precise and lucid exposition. We have failed, he says, "to follow the Socratic direction to teach the young how to become, not how to be, philosophers, and to show them that in their quest for certainty the only thing on which they can rely with assurance is the experience of the quest." He admits that "If students could learn from the classics the folly of trusting to intellection alone, and see that we must include experience, not leaving experience to the future, to life, but experience here and now, this very moment, I should be all for it."

Prof. Rice writes a commentary on the inanities in modern education and philosophy but nowhere does he point out how a curriculum shorn of the classics would be less stupid. Certainly the true spirit of modern science suffers an equally shocking mimicry. Bernard DeVoto, editor of *Harper's*, in the same issue holds up to devasting ridicule a "questionnaire" distributed among high school teachers by the John Dewey Society. Its purpose was to obtain a "scientific" definition of liberalism from the answers to 106 questions, more than ninety of which are "nonsense, impermeable to logic or meaning," according to this writer. Several samples are given, one of which will serve to indicate the character of the rest:

> Will the average man be happier in the year 2000 than he was in 1936? Answer "yes" or "no."

Mr. DeVoto devotes several pages to the completely "unanswerable" character of the questions. Their auspicious origin makes him say of the questionnaire that "This is no bush-league idiocy; it belongs to a select company of the most preposterous documents since the invention of paper." Soberly, he sums up:

> . . . let us remember the John Dewey Society's complete self-deception in this enterprise. Our philosophers of education promise us that they are going to remake society by means of the schools, on the basis of their vision and scientific knowledge. Well, here is a specimen of their equipment and method —a monstrous experiment in complete meaninglessness, believed by its authors to produce experimental knowledge, and incorporated as such knowledge into their program of regeneration.

One hesitates to associate with Dr. Dewey himself the puerile endeavors of the Society bearing his name, however well-intentioned. While it is admittedly his position that we "need to pay more attention to the application of the scientific spirit in the social sciences, and to emphasize the social aspects in our schools" (*Educating for Democracy,* Antioch Press), he confesses that "We have not yet learned how to make science the educational instrument it ought to be." His view of both past and future, briefly stated, is always in terms of present needs:

> Our problem as educators is to select those significant parts of the cultural heritage of the past which may help us to interpret our experience of today.
>
> Further, unless we keep the emphasis on the present and the future, we have no guide as to what things are most important to select from the past for present teaching and application.
>
> . . . I do not think indoctrination regarding a new social

> order is either desirable or possible. The wisest person in the world does not know what that new order is going to be, and the best way to get ready for it is to take care of the present.

Two years ago, writing under the title of *Education and the Social Order,* Dr. Hutchins pointed out that this "getting ready for the present" and "fitting the child for the contemporary scene" is "likely to lead to a course of study composed almost wholly of facts and of current facts." Prof. Rice complains that "Nothing can do greater disservice to a student than to send him out from college provided with a systematic philosophy, for it cannot possibly be his own and has probably never been anybody's." This is quite true of philosophy, *as now taught.* Which is worse, a philosophy which is without relation to reality, or a mass of unintelligible facts?

Dr. Hutchins' critique is as valid as that of Prof. Rice. He says:

> . . . the trouble with current facts is that they do not stay current. Nevertheless, in the effort to fit the student for the contemporary scene he is crammed full of miscellaneous information which he is expected to regurgitate on the examinations. The facts of science and of history, unrelated and unassimilated, serve simply to bewilder the student wandering through the mazes of this present world. He does not understand them. They have little meaning for him. Until he forgets them, as fortunately he does soon, they may give an air of erudition to his conversation; they have no effect upon his conduct or character. And the consequences to education of framing such a course of study are nothing short of horrendous. My colleague, Professor Ogburn, because he is a progressive educator and a sociologist, has been compelled to say that the mass of our information is increasing so rapidly that we shall have to prolong adolescence at least until the age of 40 in order to have time to pour it all into the student.

There is a manifest destiny about the controversy in modern education. Faintly, Dr. Dewey recognizes the need for some sort of moral instruction and asks that we emphasize the "social aspects" of science. Dr. Hutchins predicts that "only a diffused sentimentality will result from the attempt to make instruction in the moral virtues the object of education." The environment of education should be "favorable to them."

Yet were the simplest of men to regard both our educational problems and those of our social structure in general with the eye of common sense he could only see that moral education—in a word, *Brotherhood*—is the all-encompassing need of the race.

Through the dark glass of modern materialism Dr. Hutchins reflects the Sankhya doctrine of the ancient Aryans. He calls for an intellectual discipline in principles. The empiricists want "experience" or "Life" to be taught to the young—action, or Yoga. In the Middle Ages the same eternal opposites were the subject of endless scholastic debate: Shall Faith or Works save our souls? What theosophists alone realize is that there is no possible synthesis of any of the opposite pairs except at their source. The presence of the Sankhya and Yoga philosophies in modern thought are but conditioned symbols of the dual aspect of the ageless wisdom. They cannot unite except on a higher plane—the plane of union or Brotherhood.

The part that theosophists can and must play in this struggle is stated in the closing paragraphs of the article, "What our Society Needs Most," by William Q. Judge:

> High scholarship and a knowledge of metaphysics are good things to have, but the mass of the people are neither scholars nor metaphysicians. If our doctrines are of any such use as to command the efforts of sages in helping on to their promulgation then it must be that those sages—our Masters—desire the doctrines to be placed before as many of the mass as we can reach. . . .
>
> It is preëminently our duty to be thus practical in exposition as often as possible. Intellectual study only of our Theosophy will not speedily better the world. It must, of course, have effect through immortal ideas once more set in motion, but while we are waiting for those ideas to bear fruit among men a revolution may break out and sweep us away. We should do as Buddha taught his disciples, preach, practice, promulgate, and illustrate our doctrines. He spoke to the meanest of men with effect, although having a deeper doctrine for greater and more learned minds. Let us, then, acquire the art of practical exposition of ethics based on our theories and enforced by the fact of Universal Brotherhood.

THE WISE MAN

The wise man never acts without counsel. He sometimes consults, in the most important affairs, even the least intelligent persons—men that have the least spirit and the least experience. When counsels are good, we ought not to consider whence they come.

—CONFUCIUS.

BE-NESS, BEING AND NON-BEING

THROUGHOUT *The Secret Doctrine,* both the book of that name by H. P. Blavatsky, and in the Secret Doctrine as "the accumulated wisdom of the ages," are to be found repeated references to the Sanskrit term *Sat.* H. P. B., in order to render it into intelligible English, coined the word "Be-ness." So great is the importance attached by her to the implications of *Sat* that she writes (*S. D.* II, 449):

> One feels a serious doubt whether, with all its intellectual acuteness, our age is destined to discover in each western nation even one solitary *unitiated* scholar or philosopher capable of fully comprehending the spirit of archaic philosophy. Nor can one be expected to do so, before the real meaning of these terms, the *Alpha* and the *Omega* of Eastern esotericism, the words *Sat* and *Asat*—so freely used in the *Rig-Veda* and elsewhere—is thoroughly assimilated. Without this key to the Aryan wisdom, the Cosmogony of the Rishis and the Arhats is in danger of remaining a dead letter to the average Orientalist. *Asat* is not merely the negation of *Sat,* nor is it the "not yet existing"; for *Sat* is in itself neither the "existent" nor "being." SAT is the immutable, the ever present, changeless and eternal root, from and through which all proceeds. But it is far more than the potential force in the seed, which propels onward the process of development, or what is now called evolution. It is the ever becoming, though the never manifesting. *Sat* is born from *Asat,* and ASAT is begotten by *Sat:* the perpetual motion in a circle, truly; yet a circle that can be squared only at the supreme Initiation, at the threshold of Paranirvana.

Theosophists may see from the foregoing that the statement of and all references to the "First Fundamental Proposition" of *The Secret Doctrine* are but attempts to elaborate the idea of a Spiritual Space independent of any and all objects, physical and metaphysical—of "THAT which is neither Being nor Non-being."

The effort to "thoroughly assimilate" this conception *is* "Chelaship," and must result in the destruction of the two blinders of Western minds in particular: the notion of any Being as the source of all, the "personal God" concept; the notion of "annihilation," which is the basic concept of Materialism.

IS CHRISTIANITY UNIQUE?

II

CHRISTIAN CHURCHES.—The Christians adopted the pagan custom of worshipping in a temple only during the reign of Diocletian (A.D. 305). Before that time they well remembered the words of Stephen:

> The most High dwelleth not in temples made with hands. As saith the Prophet: Heaven is my throne, and earth is my footstool: what house will ye build me, saith the Lord. (*Acts* vii: 48-49.)

For almost three hundred years the Christians had an insurmountable horror for temples and altars. Minutius Felix, writing to the Romans in the third century says:

> You fancy that we (Christians) conceal that which we worship because we will have neither temples nor altars? But what image of God shall we raise, since Man himself is God's image? What temple can we build to the Deity, when the Universe, which is Its work, can hardly contain It? How shall we enthrone the power of such Omnipotence in a single building? Is it not far better to consecrate to the Deity a temple in our heart and spirit?

The first Christian Churches were not buildings erected by Christians for their own use, but pagan temples which had been confiscated and adapted for Christian worship. Almost every great ancient Church on the continent that antedates the Middle Ages was once a pagan temple. This is corroborated by the Reverend Robert Turner, Vicar of St. Peter's in Colchester, who says:

> There is not a single authority, Christian or otherwise, that there were edifices designedly for the use of the Christians. For it was a common objection against the Christians in the mouth of every pagan: *Templa non habent,* even a long time after the Apostolic Age, and the apologists themselves admit this to be true. (*A Discourse on the Pretended Apostolic Constitutions,* London, 1715.)

When the Christians confiscated the pagan temples they also adopted the names of the deities who had been worshipped in them. A pagan temple at Rome, formerly sacred to the *Bona Dea,* the "Good Goddess," was "Christianized" and dedicated to the Virgin Mary. In a place formerly sacred to Apollo there now stands the Church of St. Apollinaris. Where once stood the ancient Temple of Mars is now the Church of St. Martine. The inscription over

the portico of the noblest heathen temple now remaining in the world, the Pantheon, informs the reader that this Temple, once having been *impiously* dedicated by Agrippa to "Jove and all the gods," was later *piously* dedicated by Pope Boniface the Fourth to the "Mother of God and all the Saints."

The Church of St. Reparatae, at Florence, was formerly a pagan temple, dedicated to the Great Goddess Nutria. The Church of St. Stephen, at Bologna, was formerly an ancient Temple of Isis. The Church of St. Theodore in Rome was once a Temple built in honor of Romulus, one of the founders of Rome, and the statue of the wolf that nurtured him remained in the Church until the sixteenth century. In Christianizing these pagan temples, free use was made of the sculptured and painted inscriptions which made known their dedication. In some cases the Christians painted over the heathen name and inserted another, as for instance:

Heathen Inscriptions

1. To Mercury and Minerva, Tutelary Gods.
2. To the Gods who preside over this Temple.
3. To the Divinity of Mercury, the Availing, the Powerful, the Unconquered.
4. Sacred to the Gods and Goddesses, with Jove the best and greatest.

Christian Inscriptions

1. To St. Mary and St. Francis, My Tutelaries.
2. To the divine Eustrogius, who presides over this Temple.
3. To the Divinity of St. George, the Availing, the Powerful, the Unconquered.
4. Sacred to the presiding helpers, St. George and St. Stephen, with God the best and greatest.

When the Christians confiscated the pagan temples, Pope Gregory the Great commanded the monk Augustine to "Destroy the Idols, but never the temples! Sprinkle them with holy water, place in them relics, and let the nations worship in the places they are accustomed to." But in spite of this admonition, the very images of the heathen gods were often allowed to remain in the Christian Churches, where they received the same divine honors as of old. In St. Peter's in Rome there is a statue of Jupiter whose thunderbolt has been replaced by the emblematic keys of Peter. The statues of Apollo, Mercury and Orpheus did duty for the Christ. The Roman God Janus was changed into Peter, whose surname was Bar-Jonas. Many years ago a statue of Janus was found in Rome. It was placed under the cupola of the Church of St. Peter, and at

the present day its toes have almost been kissed away by the lips of Christian devotees.

The vaulted ceilings of cathedrals and churches, Greek or Latin, are often painted blue and studded with golden stars to represent the canopy of heaven. This is copied from the Egyptian temples, where solar and star worship took place.

The lamps and candles now used in Christian Churches originated in ancient Egypt, according to Clemens Alexandrinus. The Egyptian frog-goddess *Hiquet*, who is particularly connected with the doctrine of resurrection, sits upon a lotus. Thus, many of the early Church lamps were made in the shape of a frog seated upon a lotus and were engraved with the words: "I am the resurrection and the Life."

When lamps were first introduced into the Church, several of the Church Fathers complained bitterly against their use. Lactantius objected that "If they would deign to contemplate that light which we call the SUN, they would soon recognize that God has no need of their lamps." Vigilantus adds: "Under the pretext of religion the Church established a heathen custom of lighting candles, while the SUN is there illuminating us with a thousand lights."

This gives us some idea of the influence exerted by the solar cults upon the early Church, causing the first Christian Emperor to decree that "the venerable day of the Sun should be the day set apart for the worship of Jesus Christ as Sun-day."

The same reverence is paid to the East by the Christians as was formerly done in the days of paganism. The *princeps porta* is the door of the Orient, and faces the East in every church and temple. During the High Mass, the High Altar (*ara maxima*) is ornamented with the Tabernacle, or the pyx (the box in which the Host is kept), and with six lighted tapers. The esoteric meaning of the pyx and its contents—the symbol of the Christ-Sun—is that it represents the resplendent luminary, and the six tapers the six planets (the early Christians knowing of no more), three on his right side and three on his left.

Tertullian says that Christians were taken for worshippers of the Sun because they always prayed toward the East, after the manner of the pagan sun-worshippers. The East being the cardinal point whence arises the luminary of the day, the great giver and sustainer of life, what wonder if all the nations of the earth worshipped in him the visible agent of the invisible Cause and Source of All?

CHURCH PAGEANTRY.—The spectacular pageantry of the Catholic Church and the vestments worn by the priests were taken bodily from exoteric paganism. Eusebius himself confessed this fact: "In order to render Christianity more attractive to the Gentiles (pagans), the priests of Christ adopted the exterior vestments and ornaments used in the pagan cults."

The priests of Jupiter wore a tall, square black cap, the head-dress of the *Flamines*. The same head-dress is worn today by the Armenian and Greek priests. The reader who consults Dr. Inman's illustrated work, *Ancient Pagan and Modern Christian Symbolism,* will easily recognize the head-gear of the successors of St. Peter in the coiffure worn by the gods and angels in ancient Assyria. The black *soutane* of the Roman Catholic priest is copied from the black robe worn by the Mithraic priests. The seal-ring and slippers of the Pope came from the King-Priests of Babylon, who wore also a white mantle and a golden tiara to which two bandelets were attached. The Popes still wear a white satin mantle and a tiara with two jewelled bandelets suspended from it. The white linen *alb* (*alba vestis*) was the garment worn by the priests of Isis. The *chasuble* is a copy of the upper garments of the Phoenician priest-sacrificers. The *stole* worn by Christian Bishops comes from the female garment worn by the male nautches of the Temple. There is an old drawing by St. Augustine which represents an ancient Bishop in a costume probably identical with the one worn by St. Augustine himself. The stole is covered with Buddhist crosses. The rosaries used by Christian priests are also of Buddhist origin, for Buddhist monks have carried rosaries for over two thousand years.

The ancient pagans used *holy water* to purify their cities, fields, temples and men, just as it is now done in Christian countries. Fonts full of lustral water stood at the door of every temple. The lustral wells of ancient Lutetia are still to be seen under the choir of Notre-Dame in Paris. The priest who sprinkled the congregation with holy water was known as the *curion*. From this word has come the French *curé*.

MONASTERIES.—The ascetic and monastic life still practiced in the Catholic religion is of great antiquity. There have always been similar institutions in Tibet and Mongolia, and explorers in these countries have not failed to notice their similarity to Christian institutions. The Essenes were an order of ascetics, dwelling in monasteries. The Egyptian priests of Isis were obliged to observe perpetual chastity and were tonsured in exactly the same fashion as

the Christian priests. Among the Buddhists there are many priests who are ordained, tonsured, live in monasteries and take vows of celibacy.

The title of *nun* is an Egyptian word. The Egyptian nuns were the "virgin-brides" of their respective gods. Herodotus says: "The brides of Ammon are excluded from all intercourse with men." They were considered as the "brides of heaven" and virtually became dead to the world, like their Christian successors. Mariette Bey describes *Ounnefer,* the chief prophet of Osiris during the reign of Rameses II, as "*Taia*, Lady Abbess of Nuns." There are also nuns among the Buddhists, whose vows and discipline are the same as those of the priests. The ancient Druids also admitted women into their monastic order and initiated them into the mysteries of their religion. The priestesses of the Saxon *Frigga* gave themselves up to perpetual virginity, and it is well known that the vestal virgins were bound by a solemn vow to preserve their chastity for a period of thirty years.

CHRISTIAN ART.—Christian art is also of pagan origin. Instances of this are given by Renan in his *Life of Christ:*

> Primitive Christian art is nothing but pagan art in its decay, or in its lower departments. The Good Shepherd of the Catacombs in Rome is a copy from the *Aristeus,* or from *the Apollo Nornius,* which figure in the same postures on the Pagan Sarcophagi. On the Christian Cemetery of St. Calixtus, Orpheus still charms the animals. Elsewhere the Christ as Jupiter-Pluto, and Mary as Proserpine, receive the souls that Mercury, wearing the broad-brimmed hat and carrying in his hand the rod of the soul-guide, brings to them in the presence of the three fates.

One could make a curious list of the excuses and explanations made by the Christians to explain these similarities. The summary, however, would lead to one sweeping claim. That claim is that *the pagans plagiarized from the Christians!* The Christians claimed that Plato stole their doctrines several hundred years before Jesus was born. They said that the Brahmans derived their doctrines from the Jesuit missionaries, and that the *Bhagavad-Gita* was the product of Father Calmet, who transformed Christ and John into Krishna and Arjuna in order to satisfy the Hindu mind. To show that such appalling ignorance was once common to theological scholarship, we quote from *Elements of South Indian Paleography* by A. C. Burnell, published in London in 1878: "The Brahmans appropriated without limit or scruple, but of course without acknowledgment, the ideas and the very expressions contained in

the New Testament." A writer in the *Indian Antiquary* of October, 1873, asserts, "We can no longer doubt the possibility of the hypothesis that the composer of the *Bhagavad-Gita* used Christian ideas and expressions, and transferred sayings of Christ, related in the Gospels, to Krishna."

How do the Christians explain the plagiarism of doctrines which had not yet appeared? It was "the work of Satan," who went among the pagan nations hundreds of years before Jesus was born and gave out his future teachings in order to confuse these hapless millions. Tertullian explains how this was possible by saying that Satan and the devils under him are as nimble as birds, and know everything that occurs on earth. Therefore they are able to deliver oracles and give out prophecies. The same species of argument was used by the missionaries from that time on. Father Borri, a Portuguese missionary who was sent out to Cochin-China in the sixteenth century, protested that "there is not a dress, office or ceremony in the Church of Rome to which the Devil has not provided a counterpart."

Last century the Abbé Huc was sent as a missionary to the Buddhists. His task, naturally, was to prove that Buddhism was a false religion, instigated by the Devil. His life with the Buddhists showed him, on the contrary, that they were men of noble character, and that, furthermore, exoteric Buddhism contained all the rites and ceremonies found in the Catholic Church. He wrote a book about his travels in Tibet, but his frankness and honesty caused him to be struck off the list of missionaries and his book to be placed upon the *Index Expurgatoris*. He says of Tibetan religious customs:

> One cannot fail to be struck with their great resemblance to Catholicism. The Bishop's crozier, the mitre, the dalmatic, the round hat that the great Lamas wear in travel, the mass, the double choir, the psalmody, the exorcisms, the censer with five chains to it, the blessings of the Lamas who extend their right hands over the heads of the faithful ones; the rosary, the celibacy of the clergy, the penances and retreats, the fastings, the processions, the litanies and holy water; such are the similarities of the Buddhists with ourselves.

After reading the great mass of testimony furnished by *Christian* authorities, what Christian would dare to claim that his religion is unique, or fail to perceive in all this evidence the simple truth of one Primeval Source to which every religious idea may ultimately be traced?

THE WHEAT AND THE TARES

THEOSOPHY is the friend, not the foe, of pure science, pure religion, pure philosophy—all of which originate from the seeds sown by the Great Teachers of all time. This is ignored or forgotten by many theosophists, whose attitude more or less bristles with hostility toward the "established order" in the moral and intellectual world. They are "agin" everything that, to the vast majority of mankind, represents the "incorporeal hereditaments" which make our common spiritual inheritance. Such students see in religion only superstition and priestcraft, in science only materialism and vain speculations, in philosophy only "words, words, words."

This is iconoclasm pure and simple, and ethically is on all fours with the anarchist and communist in sociology and politics. Seeing the gross evils in existing systems, they would destroy as a necessary prelude to rebuilding. To take this attitude is to condemn the whole human family and all its works—is merely the Jehovistic notion under an *alias*. Never has there been a time when one who saw better than his fellows could not himself be true to his own perceptions—practice as well as preach them. Never will there come a time when the world will be made better by violence—least of all, violence for opinion's sake.

Behind all these destructive tendencies lies in many cases, perhaps originally in most, a genuine humanitarianism—just as behind the personal man, good, bad, or a mixture, stands the divine Ego. And even as the Ego is the victim of delusions while in the body, so these humanitarians in the body politic suffer and cause others to suffer in their zeal to "go by what they see"—without ever examining their own optics. What would we think of the physician who sees only the disease, and so devises a simple system of eugenics warranted to cure all bodily ills by killing the patient?

The second and third of the great Objects of the Theosophical Movement of our times are specifically devoted to religion, science, and the various systems of thought to which men give their mental and moral allegiance, as they give their human loyalty to family, community, nation and race. Theosophy aims at the improvement, not the destruction, of all human relations—for these relations grow out of the dual nature of man himself. The average man either does not believe in Soul at all, or says to himself, "My Soul is my own, to do with as I please."

There is a Dark side indeed to all human relations, but this

is the effect, not the cause, of the Dark side of "human nature" itself. Certainly the tares among the wheat can be destroyed by the simple process of plowing up the field and converting it into a "dust bowl"—but in that case what becomes of the wheat itself, and what will become of the farmer?

The collapse of civilizations is due neither to wisdom nor to necessity, from the standpoint offered in Theosophy, but to ignorance—that ignorance which encompasses all incarnated Egos until they learn better the lesson involved in the vast problem familiarly called "good and evil."

Men are not good nor evil—they are both. Men are neither wise nor foolish, but a complex of true and false. Man is neither an animal nor an angel, but a "compound-unit of Matter *and* Spirit, which *together* act on *seven* different planes of being and consciousness." Of these seven planes we know only one—that one being the common intersection of the other six. Imagine what the English call a "circus," an area where a number of streets converge and cross—with traffic rushing headlong, each car intent only on its own errand and objective. Would the situation be improved by killing the "traffic cops" and removing the signals, "stop" and "go"? Or would a modicum of education, training and consideration be in order for all concerned?

Reforms are needed—most of all, perhaps, among the reformers themselves. Education is required—most of all among those who would be teachers of their fellows. Consideration for the rights, the integrity, the freedom of mind and conscience of others, is rarely to be found among "reformers," whether in religion or politics.

Not so with the Great Teachers, one of whom was among us within the memory of living men. Her conception of the way to deal with the wheat and the tares of human life is well summarized in the Preface to *The Secret Doctrine:*

> The aim of this work may be thus stated: to show that Nature is not a "fortuitous concurrence of atoms," and to assign to man his rightful place in the scheme of the Universe; to rescue from degradation the archaic truths which are the basis of all religions; and to uncover, to some extent, the fundamental unity from which they all spring; finally, to show that the occult side of Nature has never been approached by the Science of modern civilization.

Is her aim and work ours? That is the question for Theosophists to resolve, each for himself.

SCIENCE AND THE SECRET DOCTRINE

WHILE such cases as that of Dr. Evans-Wentz, and the discussion of Oriental Science in the British Association for the Advancement of Science,[1] form the few striking forerunners of a tide fated to inundate dogmatic materialism as thoroughly as dogmatic religion has already been swamped by scientific inquiry, there are numerous smaller "ripples" observable on every hand. Men of science will one day—now not far in the future—wonder how reputed "thinkers" could ever have been blind to half the mass experience of the human race; how it could ever have been supposed, as materialism requires, that humanity has from the beginning of time been one-third fools, and one-third lunatics, and one-third scoundrels.

Perhaps this awakening will be aided by a dawning perception by men of science that they themselves are like unto other men, not merely in the possession of flesh and bones, but of human prejudices and weaknesses as well. Francis Boak Carter[2] has related the case of a physicist who, his theories having been upset by the discoveries of Madame Curie, regarded his whole life-work as wasted. Previously an energetic worker, he lost heart and did nothing of moment after that time. Hardly cold impersonality!

Prof. Yandell Henderson of Yale describes a graver defect.[3] He states that after campaigning in vain for the acapnia theory of surgical shock, he stopped arguing with physiological specialists and "experts" and cultivated the anesthetists, not so much attached to theory but very much interested in practical results. Thus the rejected theory has now become the capstone of the surgical corner, and deaths from failure of respiration under anesthesia have almost ceased. If Dr. Yandall's accusation be just, then academic apathy has been the murderer of countless numbers.

Disconcerting enigmas encountered on the boundaries of experiment have practically eliminated the "Positivist" attitude from the philosophy of science. Dr. Niels Bohr stated at the California Institute of Technology that the human mind can never hope to penetrate more than a certain number of the veils with which Nature baffles investigators in every field.[4] He went to the extreme of remarking that "fools finally alter or destroy the object of research, in both physics and biology." It may never have occurred

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[1] *See Theosophy* for June, 1937.
[2] *Literary Digest*, Oct. 20, 1928.
[3] *Science*, May 1, 1936.
[4] *Los Angeles Times* May 13 1933.

to Dr. Bohr that there are means of research which deal with totalities, which synthesize instead of destroying the field of investigation entered. An essay at the unitarian point of view led Sir James Jeans to the conception of the Universe as a manifestation of thought, having connection with the human mind through that form of logic called mathematics. Little, probably, does Sir James realize to what that opens the door! If the universe is made of thought, then *consciousness* exists everywhere. Prof. Edwin G. Conklin of Princeton has specialized the idea into a purely Theosophical tenet. Life, he thinks, has at the very start the capacity to distinguish and select, which is the beginning of wisdom in all living things.[5] He will, however, along with the geneticists and embryologists, have some difficulty in locating the "start." Strictly in line with this conception is that of Prof. James Mackaye,[6] of the Franklin Institute, who surmises that every material thing, from bones and flesh of man to the gases of the suns, has a kind of "life" which has to be "fed" continuously from the ether, if matter is not to annihilate itself.

In the field of actual experimentation the factor of the "unseen" is pressing so forcibly into the realm of visible effects as to lead the scientific mind to new areas of research. Dr. Austin H. Clarke, of the Smithsonian Institution, has taken photographs in complete darkness by emanations of some kind from dead butterflies. This, he thinks, is suggestive of "some bit of life which has not escaped at the death of the organism." He hastily apologizes for this daring venture in the direction of truth.[7]

All this has made the modern mind amenable to a more impartial and less arrogant consideration of ancient truths. Two modern Chinese and one American investigator—K. K. and A. L. Chen, and H. Jensen—have vindicated one of the most fantastic of the ancient Chinese remedies, in much the same maner as Chaulmoogra oil, the discovery of Buddhist priests, came into its own. Toad-warts in five different species secrete epinephrine. Toad glands produce cholesterol and ergosterol, containing vitamin D. Toad venom contains bufagin, the effects of which resemble digitalis. No more laughter, then at the ancient Chinese remedy of powdered toad![8]

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[5] *Scientific Monthly,* October, 1932.
[6] *The Week's Science,* July 19, 1932.
[7] *Washington Star,* May 25, 1930.
[8] *New York Times,* Jan. 22, 1933.

Jerome Alexander claims that credit should be given where due, and lives up to it. Goiter, he says, was known to Pliny, and iodine was prescribed for it by Dr. Coindret in 1812.[9] Dr. Alexander refers to a book, *The Savage as a Scientist,* published by Blackwood's of Edinburgh. Dr. Edward Hume, of the Chinese Yale College of Medicine, claims that organotherapy was discovered as early as the sixth century, when sheep's thyroids were used for cretinism, and that smallpox inoculation was practiced in the seventh century and became common in the eleventh. Thus modern science is forced to concede to the ancients, not merely many a medical virtue, but some of the medical vices of which it is itself so proud. Alexander ascribes the discovery of bufagin and an adrenalin-like substance in toadskin to Prof. J. J. Abel. He also notes our modern use of ephedrine from Ma Huang. The proper cause and treatment of malaria, says he, is known to African savages.

Dr. Henry E. Sigerist, of Johns Hopkins, somewhat caustically criticizes a book by Prof. A. Wolf on the history of science and philosophy in the sixteenth and seventeenth centuries.[10] In considering a figure like Paracelsus, says Dr. Sigerist, one has to regard the background of Greek and Arabic medicine on the one side, and German medieval mysticism on the other. (Jacob Behmen?) The idea that modern science was born in the sixteenth and seventeenth centuries is no longer supportable. Prof. Wolf, he says, piles up facts without digesting them, and, when views diverge, accepts the orthodox one without telling why he rejects the new researches. We warn Dr. Sigerist that if he proposes to go about correcting all this sort of thing that happens in modern science he will enjoy an active life from now on!

We learn from *Science,* July 17, 1936, of the proposed printing of the Badianus Manuscript, the oldest American botany book, a treatise on the medicinal properties of all plants used by the Aztecs, which has hitherto been immured in the Vatican Library. When men stop sneering at what ancients thought and did, there will be revelations at hand indeed! Nor will they fail to find that not a few of the old "superstitions" have their practical use today. A clipping from the Arizona *Republican* (undated) informs us that the Indians moved from around old San Carlos because of "signs in the stars," behavior of lizards, etc., pointing to rains and floods. The scoffers were confused when rains began on the watersheds in July instead of winter.

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[9] *Science,* October 11, 1935.
[10] *Science,* March 13, 1936.

There are still feeble and sporadic attempts to explain "fire-walking" as physical or chemical trickery of an ordinary kind; and in many cases the elaboration and plausibility of the explanation seems to be in direct proportion to the explainer's distance from the feat at the time of performance! But the accumulated evidence is now so great that for the most part scientific men maintain a discreet silence on the subject—and silence is the beginning of wisdom. Rose McKee, of Tokio, reports that she has observed the trick as performed near Tokio for centuries past.[11] Dr. Trumen Michelson, investigating the "fireproof" qualities of medicine men of the Fox tribe, expressed a belief that the immunity is due to bathing the hands and arms in the juice of an unnamed weed.[12] Plans, he said, were being made to test this; surely an easy test to make, necessitating only that the experimenter bathe in the juice and plunge his own hands in the fire. But in spite of the lapse of time we are still waiting for a "report." A somewhat similar feat—"fire-stopping"—was investigated by Dr. Haasis of the Carnegie Institute. Examination of men describing the feat indicated to him that they were sincere in their opinion that the incidents happened as described.[13] This manifestation appears to be the refusal of fire to cross the line of march of the subject. In one case fire in a pile of dry pine tops stopped at the trail of the "firestopper." In view of the aforesaid sincerity, Dr. Haasis inquires "what is the basis of this belief?" He might as well have added, What, indeed, unless *fact?* One of these days, perhaps, science will awake to the fact that human observation, though erratic in particular cases, has in the mass been amazingly accurate, and that there is not one "primitive superstition" that has not had, at least originally, a solid basis of observed fact. "Primitives" are among the more accurate observers, not having lost the keenness of perception and native intelligence which are dulled by the false learning of "civilization."

The substantial basis of "witchcraft" and the like, however, is sufficiently shown by current events in suggestion (hypnotism) of both kinds. *Science News Letter* for October 5, 1935, reports "psychic duels" fought by California Indians, in which the opponents face one another and "throw thoughts" until one falls helpless, sometimes paralyzed or even dead. Dr. John P. Harrington states that some of these men claim power to kill at a hundred miles, or to restore the dead. Dr. Harrington certifies to the

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[11] *San Francisco Chronicle,* Mar. 8, 1936.
[12] *The Week's Science,* July 19, 1932.
[13] *Science,* Aug. 28, 1931.

actuality of the observed facts of the "fights," suggesting that results are obtained by one Indian getting another to kill himself by excitement. No doubt this enters into it, but what ordinary psychologist can distinguish between such mentally induced suggestion and the destructive influence of actual emanations? Only ignorance could lead Dr. Harrington to the assertion that the California Indians "surpass the Oriental mystics in psychic feats," but he is certainly correct in calling white men mere infants in the development of such powers.

Infants, however, are known to grow rapidly, and the "new psychic" traits of the people are developing in more than one direction, in foreign lands as well as here. Investigators have for a long time known of the well attested case of Bottineau, a French official at Mauritius, who could see and identify approaching ships several days before they were in sight.[14] He could never explain his own powers, which is not surprising. What ordinary human being—or scientist either—can explain physical sight?

Dr. M. Neurither, director of the Latvian Medico-Legal Institute, reports the case of the ten-year-old farmer's daughter who has a "radio brain."[15] She cannot read, but can repeat aloud what another person is reading silently. She knows only her own language, but can repeat English, French, and German texts. This seems to involve a species of clairaudience rather than clairvoyance —ability to read "mental" sound that accompanies silent reading. The six-year-old Jackie Merkle, of Chicago, can read thought like print. His father states that he has always had this ability.[16]

Unconscious clairvoyance is far more prevalent than is suspected. We live in a common sea of thought; indeed, no ordinary man can say what thoughts are really "his own." Realizing this, it becomes evident that the lower level of the race mind is little more than a "revolving fund" of base ideas, setting up a mutual infection of greed, passion, and despair. Unconscious suicidal suggestion is becoming one of the commonest of phenomena. Illustrating this is the account of two San Francisco housewives who attended different churches and returned home to find that both their husbands had hung themselves.[17]

The real answer, of course, is that there is but *one* sense of perception, interchangeable in its manifestations, and which at all

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[14] *Oakland Tribune,* April 20, 1936.
[15] *San Francisco Chronicle,* Mar. 12, 1936.
[16] May 30, 1934
[17] A. P. Aug. 23, 1932.

times overflows the recognized channels of its expression. Dr. Vladimir Dolansky, a blind Russian psychologist, states that the sightless get a warning sensation on their faces from sounds that cannot be heard by normal persons.[18] The convertibility of sound and color is a well-established phenomenon; in this case there is a convertibility of sound and touch.

Turning to that dependable reservoir of the "supernormal," the dream world, there is the recent case of a Mrs. Dorothy Breakfield who foresaw in dream the wreck of her husband's ship, the "Phyllis." When she awakened him to ask him not to make the forthcoming voyage he laughed and went back to sleep. The ship was wrecked on that voyage, at Port Orford, Oregon.[19]

In the early summer of 1933, the body of Jack Blacker, a trapper of Angel's Camp, California, who had vanished in a winter blizzard, was found by a CCC man who told authorities that a dream showed him the spot.[20]

Mrs. Ralph Lemmers, of Minneapolis, dreamed vividly that she would find money in a particular place inside the lining of an old suit bought by her son for a dollar. Getting up at 3 A.M., she found $95. A few more of such extremely "practical" instances would turn the whole American race into ardent dream-cultivators!

Akin to dream-premonition is the case of the twin brothers, Stanley and Standish Donogh, of Berkeley, California.[21] These men are too well known and too socially prominent to have their testimony doubted. Standish was leaving for Los Angeles when a premonition forced him to return to the house. There he received a telephone call notifying him of a serious accident to Stanley, at Harrison Hot Springs, British Columbia. He rushed north in time to save his brother by a blood-transfusion.

Under more scientific auspices than news clippings is the case of the guide of the Cambridge University expedition in Iceland. This guide was locally reputed "psychic," and proved it by being on hand with horses and wagons at a designated point, in time to meet the expedition which appeared a week before the day set. He said that he had dreamed of the earlier return.[22] Roy Chapman Andrews reports a similar incident in the Gobi Desert with a Tibetan guide.

An instance of "supernormal" dreaming power of another order

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[18] *Science News Letter*, Feb. 26, 1932.
[19] *Oakland Tribune*, Mar. 10, 1936.
[20] A. P. June 25, 1933.
[21] *Oakland Tribune*, Aug. 23, 1933.
[22] *The Week's Science*, Sept. 12, 1932.

is recounted by Professor C. V. Boys of the Physical Society of London.[23] He dreamed out the invention of a gas-measuring machine which involved intricate mathematical processes beyond his ordinary capacity.

More deliberate use of abnormal faculties is made by the eminently "practical" British Indian Government, which employs "water-divining" as a legitimate and "infallible" means of finding water, on the basis of proven worth.[24]

A strange concomitant of the surge of psychic perception is the progressive "physicalization" of the hidden forces of nature going on in the field of scientific discovery. Powers which in long ages past had their expression through the human instrument are now made manifest by the technical genius of modern inventors. A case in point is a "death ray" device worked out by Dr. Antonio Longoria of Cleveland.[25] Its development, according to the report, has been banned by the government. The actuality of the invention was certified by A. G. Burns, President of the National Inventor's Congress. Under test, the thing killed birds two blocks away. The description of its operation shows marked similarity to what we know of Keeley's "Force," with which all theosophists should be familiar. We may be supremely thankful for a Government that suppressed it—if it *did*. One wonders.

The great concern for the future is the rapid acceleration of this perennial passage of the "occult" into the physical, and the terrible destructive powers thus hanging over mankind. How to arouse a sense of responsibility in a race sunk in moral lethargy—that is the problem. Will the Theosophical Movement be strong enough in time?

THE WISE MAN

The wise man must learn to know the heart of man; to the end that, taking every one according to his own inclination, he may not labour in vain when he shall discourse to him of virtue. All men ought not to be instructed after the same way: there are divers paths that lead to virtue; the wise man should be ignorant of none of them.

—CONFUCIUS.

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[23]Undated clipping.
[24]*Times of India,* Engineering Supplement, Mar. 19, 1931.
[25]*Oakland Tribune,* June 7, 1934.

INSANITY—"LOSS OF ALL"

OF the countless sorrows and diseases which harass mankind, the most insidious, the least understood and most difficult to cure, is that of insanity. Coincident with the progress of modern civilization along physical and material lines has been the unnatural and rapid increase of diseases of the mind. The asylums are full to overflowing; so universal is this affliction that there is scarcely a person who has not come into contact, either personally or at second hand, with its desolating effects. Rich and poor alike are its victims.

The seriousness of this condition in America is emphasized by the increase in the number of cases throughout the United States since the beginning of the century. In 1904 there were 129,222 mental patients in state hospitals. On Jan. 1, 1936, there were 353,305 of the mentally afflicted in these institutions, a total which, for the purposes of comparison, leaves out of account the some 100,000 more patients of record in institutions of other types and on parole. Such figures also omit the untold number of mental defectives who are at large. It is significant that in 1934 the mental patient population in state hospitals was 11.2 per cent in excess of the normal capacity of these institutions. One of the arguments of the eugenists is that we cannot afford to house all these unfortunates and that this, in view of their rapidly increasing numbers, is another reason for sterilization of "the unfit."

Scientific theories attempting to account for our growing mental ills are pitifully inadequate, when not actually dangerous. Biologists and evolutionists are of the opinion that altruistic violations of the "laws" of natural selection and the survival of the fittest are burdening the race with an increasing load of defectives. R. S. Lull, of Yale, advocates an "enlightened eugenics" to offset "that sort of charity which fosters the physically, mentally, and morally feeble." Thomas Hunt Morgan, who is perhaps our leading geneticist, complains that "man's social institutions help to keep alive defective types of many kinds that would be eliminated in wild species through competition." He thinks that hereditary defectives should be discouraged from breeding, but regards public hygiene and protective measures as the most effective means for dealing with the problem. Eugenic extremists should seriously regard the statement of this cautious scientist:

> The claims of a few enthusiasts that the human race can be entirely purified or renovated, at this later date, by proper

> breeding, have I think, been greatly exaggerated. Rather we must look to medical research to discover remedial measures to insure better health and more happiness. (Smithsonian Inst. Ann. Rept., 1935.)

Turning to "medical research," we find Dr. Alexis Carrel admitting that—

> Physicians are utterly incapable of protecting consciousness against its unknown enemies. The symptoms of mental diseases and the different types of feeble-mindedness have been well classified. But we are completely ignorant of the nature of these disorders.

This authority comes close to the truth when he observes that dementia praecox and circular insanity especially manifest in social groups where life is restless and disordered, where moral discipline has been supressed and selfishness and irresponsibility are prevailing habits. He points out that insanity arises in lineages free from mental disease, commenting that there are certainly other causes than hereditary factors to be considered. (See *Man, the Unknown,* pp. 154-8.)

Though modern psychology and psychiatry purport to deal with mind, its states and functions, these "sciences" are yet in an embryonic condition. The admission by psychologists of the need for more extensive research, as well as the many conflicting opinions as to the nature of mental phenomena and the mind itself, show their inability and unpreparedness to deal effectively with this problem. The theosophist, however, by reason of his familiarity with the ancient teachings of the constitution of man and the laws governing the mind, and from observation and the experience gained from application of these teachings, is able to explain to some extent existing conditions and point to their cause and probable cure.

Man's ignorance of his true nature and the purpose of life has brought about the lamentable condition of humanity. The two most important influences in our modern civilization, Science and Religion, have fostered a materialistic conception of life, engendering separateness and selfishness. Religion, by preaching vicarious atonement and an eternal life in heaven after death, invites irresponsibility; science, asserting that mind and consciousness are the result of the action of the brain, and that man is no more than the co-ordinated functioning of the bodily organs, degrades him to an animal. With these ideas to form his practical philosophy, man is intent on the gratification of his senses and desires. Unknowingly

and pathetically, because of his attachment to externalities, he builds around himself a wall of delusions and hallucinations which excludes everything but the objects of his loves and hates, his hopes, fears and suspicions. The ultimate development of this psychological position ends in insanity; its partial appearance in thought and act accounts for the miserable pathological condition of human society. The increase in the number of insane since the beginning of the century is directly due to the wider dissemination of these poisonous doctrines of selfishness and materialism among a people who naturally, under cyclic law, are experiencing an accelerated psychic development.

Because men are unaware of their real nature, because they fail to assume their divine responsibilities, the natural capacities of the mind, uncontrolled and undirected, become warped and corrupted. Although normally clear and uncolored, the mind is movable and quick, having a disposition to bound from one point to another.

> Chameleon-like it changes color, sponge-like it absorbs that to which it is applied, sieve-like it at once loses its former color and shape the moment a different object is taken up. Thus, full of joy from an appropriate cause, it may suddenly become gloomy or morose upon the approach of that which is sorrowful or gloomy. We can therefore say it becomes that to which it is devoted. *(Notes on the Bhagavad-Gita,* 142.)

If the mind is permitted to dwell constantly on objects of the senses, on external things and events, without regard to their real meaning, attachment results. From this attachment is produced delusion; from delusion loss of discrimination, and from loss of discrimination loss of all! — Insanity, whether temporary or permanent.

But man is a self-conscious, perceiving being, and mind, the thinking power, enables the perceiver to cognize objects and ideas through its power of identification. Theosophy affirms that man must realize he is not the object or thing perceived, but the Witness, the Observer of all things and conditions.

The hidden seeds of insanity lie in selfishness, intolerance and separateness. Nations, like individuals, may lose their mental and moral balance by the unreasoning justification of such motives and ideas. If our modern civilization is not to be submerged in a sea of blood and horror, the truth which Theosophy teaches must be understood and practiced. The keynote of Theosophy, and the cure for all ills, is Altruism—the service of our fellow-men.

YOUTH-COMPANIONS' FORUM

IT is said that moral philosophy lies at the root of all Theosophical ideas. Why should consideration and classification of mental phenomena, as a study in itself, involve questions of ethics?

The eyes of a single man see thousands of sights each day and his ears are filled with multitudes of sounds. The impressions which he receives through his senses all take part in the long, changing parade of waking life.

The organs of sight, hearing, touch, taste and smell are the channels by which the mind goes out to an object or subject. The resulting sensations or effects, as distinguished from the force which caused them, are his mental phenomena.

The question of ethics is involved because the causing force is ethical. It is for an ethical and moral purpose that the immortal man "draweth together the five senses and the mind in order that it may obtain a body." The mind, however great, and the senses are merely *servants* for the divine ego seated within. Seldom indeed are they maintained in this subordinate sphere of action.

In the Preface to *Patanjali's Yoga Aphorisms* Mr. Judge writes:

> For if we are but mind, or the slaves of mind, we never can attain real knowledge because the incessant panorama of objects eternally modifies that mind which is uncontrolled by the soul, always preventing real knowledge from being acquired. But as the Soul is held to be superior to Mind, it has the power to grasp and hold the latter if we but use the will to aid it in the work, and then only the real end and purpose of mind is brought about.

The viewpoint of materialism has led us to think that by studying effects we can discover the cause. We could stand upon a hill for a thousand years and feel the cool wind blow upon our face century after century and still be ignorant of what wind is because no effort has been made to learn what causes it to blow. Every effect is wrapped up in its cause. The two cannot be separated. Never by studying one and ignoring the other can we hope to see Life whole.

What are the factors involved in the process of thought, or thinking, according to Theosophy?

The term "factors" would seem to imply agents used in the process of thought or thinking, and in this sense the Theosophical viewpoint is much broader as well as more detailed than that

usually held. The Theosophist regards man as much more than his body; thus the action performed by the physical brain is only a small part of the whole process of thought. In answer to the question, "Who is thinking?" we might reply that it is the Monad, Atma-Buddhi, which works through the mind or thinking principle —Manas. To consider thought as merely a function of the brain is a narrow interpretation and could only apply to those thoughts which arise from outside stimuli reaching that organ through the physical senses. Unfortunately, it is true that much of what we call thinking is earth-bound, but it is not of necessity so. Our thoughts are determined by the nature of the principle in control, and we have the power to choose which one shall be our basis of action. Memory, imagination, will, intuition and reason all contribute to the process. Concentration is important, if one would think coherently and concisely. Patanjali gives many valuable suggestions to be followed in the endeavor to concentrate the mind. Without concentration our thoughts are unstable and of a flighty character. To think upon any subject we must first concentrate upon it, that is, bring the mind under the directing control of will. Of itself, Mind is purposeless. It is a vehicle which is completely in control of the motivating principle which guides it, and the ethical import of this is apparent.

"Imagination is the productive use of the image-making faculty; memory the re-productive use of the same faculty." Is this idea drawn from a modern text in accord with the Theosophical ideas on psychology?

Memory, from this plane of perception, action, and experience, is the impression made on our present instrument of consciousness. Imagination is the use made by us of these impressions. Imagination, then, is the projection in orderly or disorderly fashion of mind-pictures previously registered. These mind-pictures are in themselves "memory." Imagination carries us forward to future incarnations, as Memory carries us back to former ones, but when both are carried to their source, that source will be seen to be the perceiving Soul.

Final definitive statements regarding these two faculties of the mind cannot be made. They are the two wide avenues through which the divine Ego gains experience in the many states through which it passes. Some of these states are known to us as waking, dream, and sleep.

If memory and imagination are traced to their source, they will be found to meet in the Soul, for in reality there is no past, no

future; there is only the everpresent and eternal Now. Memory, according to Patanjali, is the not letting go of something one has been aware of. Imagination, said Mr. Crosbie, "is the power to think, practically used." It is "thought making a form."

The image-making faculty spoken of in the question is given far greater importance in Theosophy than by western psychologists. By the latter it is identified with fancy, which stands for unreality. If we carry the idea of "the image-making faculty" to its ultimate conclusion there unfolds a vast scene of action, hitherto closed. The tiniest insect, the palest water-lily and the brightest star must each have been conceived through some kind of imagination. A man must have an image of truth before he can hope to attain it. Mr. Judge in *The Ocean of Theosophy* calls Imagination the "king faculty."

This master power forms the mold or form through which the will moved by desire may act. If the will has no image or form to guide it, it cannot flow. Mr. Judge writes that "It is the greatest power, after Will, in the human assemblage of complicated instruments." (*Ocean,* 139.)

Neither memory nor imagination is controlled by us at present. If they were, the past would no longer be dark and the future would be stripped of her baffling mystery.

According to an eminent psychologist, every act of the will is preceded by a feeling of some kind. Is this true, according to Theosophy?

We see in this statement, as in so many psychological observations, clear evidence of the fact that Psychology and Theosophy look at the same things from an entirely different basis. Theosophy regards internal psychological evidence as of first importance, while Psychology ignores the unseen and causal side of thought, content to deal merely with effects.

According to Theosophy all external motions are preceded by internal feeling and emotion, but initially by the power of will. Spiritual will, then, is the cause of any manifestation of outward feeling or emotion. The self-conscious being who inhabits the body has the power of will as the directive force behind every act of the bodily mechanism.

Will, then, is not caused or preceded by any bodily feeling or emotion. Thus we see Theosophy absolutely opposed to the current psychological attitude in regard to will, recognizing as the only force behind will the self-conscious being of which it forms the essential nature.

Will is defined in the dictionary as "the faculty of mind by which one chooses or determines." Does this also express the Theosophical meaning of the term?

(*a*) Will defined simply as a "faculty of mind" leaves out entirely the Theosophical implication that intellect and will are in reality separate and distinct, due to the existence of a higher, spiritual will which is not dependent upon mind or matter.

Many Hindu writers, and indeed, the majority of the Great Teachers of all lands, have written that Will is a spiritual power, and have not attempted to relate its intricacies for this very reason. Theosophy states that it is a power inherent in every atom in the universe.

The old maxim, "Behind will stands desire," accurately describes the present life of an ordinary man, but does not hold true of the spiritual will. The latter is above and beyond mind and all personal desire. If our consciousness were limited to mental perception, we would never see clearly, for we would be subject to the incessantly changing panorama of thought which affords no firm basis upon which to stand.

Theosophically speaking, will is inclined neither to good nor to evil, itself being colorless and entirely without attributes, a portion of the divine nature. The cultivation of the will has never been taught indiscriminately by those who know, for its power is mighty, and its misapplication capable of causing wholesale destruction; its right use each man may learn for himself by the means afforded in Theosophy.

(*b*) A discussion of the theosophical idea of Will must conflict with the above definition in several important respects. First, the will is not regarded as simply a faculty of the mind. It is a power in itself, and in its higher aspect is a servant of the Soul aiding it to hold the mind firm on the path. But it is not always so engaged, for as aptly expressed in the teaching, "it is a colorless power, to which no quality of goodness or badness is to be assigned, but which may be used in whatever way man pleases." There is not a man, whether he act from noble or base motives, who does not call his will into play in order to enforce his desires. To define will as a choosing principle is wrong. Man chooses. His choice is inclined by his nature, which has been developed through a long series of incarnations. His will carries out or enforces his choice. It is the executing agent.

(*c*) One conception of Will regards it as that power by which man generates certain nerve currents to set in motion muscular

activity for the attainment of a desired object. In a higher sense, Will is the spiritual power which pervades every portion of the Universe. Though colorless and without attributes, it works on all planes and produces results that may be either good or evil. We see its operation on this plane only in connection with the material body and the mind.

Will is more than a faculty of the soul; it is the soul at work. Both will and mind are servants for the soul's use, but so long as we are wrapped up in material life and do not admit that the real knower and experiencer is the soul, just so long do these servants remain usurpers of the soul's sovereignty. In our present material state we know only the human will. Through the human will we may reach the divine will. The spirit is unmanifest except through the soul. The soul manifesting the spirit is the true will. The soul is father of the human will—the spirit is father of the true will.

Will is the exclusive possession of man on this plane of consciousness, for it is that force which divides him from the brute. Will is the off-spring of the divine, the God in man; and is, in a sense, the direct opposite of Desire. Each one of us is dual; there is the desire-formed nature and the will-formed nature. The one is called the lower-man, the other the Spiritual Triad. The power of the one is personal attachment; that of the other, impersonal altruism.

Most men mistake Desire for Will, but he who would achieve must separate Will from Desire, and make it the ruler; for Desire is unstable and ever-changing, while Will is steady and constant. Both Will and Desire are *creators,* forming the man himself and his surroundings. Will creates intelligently—Desire blindly and unconsciously through passion. The former is free, the latter is dependent on memory or outside direction and stimulus. With right guidance Will becomes the commanding force in raising the lower lives to higher planes. Such action gives the Will stronger and stronger tendency to act upon a different basis from that indicated by passion and desire. Thus gradually it is freed from the domination of desire and at last subdues the mind itself. But until this is finally accomplished the Will acts according to desire, only that desire is for higher things and away from those of the material life. The development of the Spiritual Will is the long-hidden secret of True Occultism and can only be gained by a comprehensive study of that intricate Being—Man himself.

THE TESTIMONY OF THE KINGDOMS

SO often it is said that scientific discovery provides proof of Theosophical fundamentals. What is perhaps not fully recognized is the ease with which any inquirer, even one with but little previous knowledge of scientific ideas, can demonstrate this to his own satisfaction. For one who wishes to go deeply into the matter, it soon becomes evident that, far from being divorced from modern science, Theosophy finds the *burden* of its supporting testimony in the wealth of facts which empirical research has disclosed, and will continue to uncover. The following extracts have been culled from books on the open shelf of the public library—popular presentations of science well within the grasp of the average reader. No further evidence is needed to show that were biologists to take as a working hypothesis the Theosophical doctrine of evolution and to regard the facts which they have assembled in this light, discarding for the moment their own conflicting hypotheses, the result would be somewhat different from the confusion so far achieved.

> The line of demarcation between animal and plant kingdoms has always been a subject for dispute, and never has been established to the satisfaction of all,—of course the higher forms of animals can be separated easily from the higher forms of plants, but in the lower forms, there is no distinction. (Royal Dixon, *The Human Side of Plants,* p.185.)

> If you could look through a biologist's microscope at the developing egg of a mud puppy (a little, smooth skinned lizard-like salamander) this is what you would see. The single cell divides into two; each of these two divides into two others; and the process continues until there is a globule composed of a great number of cells. In its next stage the egg becomes a hollow globe. During the third stage one half of this globe bends inward, while the other extends itself around the bent-in part, and there results another globe with an inner and outer layer. Now the embryo seems to be really under way. What follows has been described by Huxley in words of almost poetic enthusiasm. "The plastic matter undergoes changes so rapid, and yet so steady and purpose-like in their succession, that one can only compare them to those operated by a skilled modeler upon a formless lump of clay. . . . After watching the process for hour after hour one is almost involuntarily possessed by the notion that some more subtile aid to vision than a lens would show the hidden artist, with his plan before him, striving with skilfull manipulation to perfect his work."

> Thus the study of development proves that the doctrine of unity of plan is not merely a fancy, that it is not merely one way of looking at the matter, but that it is the expression of deep-seated natural facts.
>
> These are wonderful truths, the more so because the zoologist finds them to be of universal application. The investigation of a polyp, of a snail, of a fish, of a horse, or of a man, would have led us to exactly the same point. Unity of plan everywhere lies hidden under the mask of diversity of structure—the complex is everywhere evolved out of the simple. Every animal and every organic part, in reaching its adult state, passes through conditions common to other animal and other adult parts. (Henshaw Ward, *Evolution for John Doe,* p. 252.)

In *Botany, Principles and Problems,* by Edmund W. Sinnott, on pages 140 and 141, there are some illustrations of mitosis taken from plant life, and in *Evolution and Animal Life* by David Starr Jordan and Vernon Kellogg, on pages 252 and following, are illustrations of mitosis taken from animal life. These illustrations will satisfy the reader that the early forms of both plants and animals are identical. Mr. Sinnott states on page 249 of the same book that "The three steps in plant evolution — the appearance of the multicellular individual, of functional and structural differentiation, and of sexual reproduction — occurred also among animals. The fourth belongs exclusively to the plant kingdom. It is the evolution of that remarkable double life-cycle which we know as the alternation of generations."

J. Arthur Thomson in his *Gospel of Evolution* (p. 152) says:

> Of our past history (as already recognized) we carry about a museum of relics, like the dwindled third eyelid, the rarely useable muscles of the ear, the vermiform appendix. We know a great deal about these vestiges, some of which are apt to be troublesome, but we know very little about *incipient structures, which might be compared to buds that still have to open.* The hand of the past is much more readily discerned than the promise of the future.

NAUGHT ADHERES TO THE SPIRIT

The soul can never be infected by the corruption of the body, but acts in the body like the wind which causes the sound of the organ, wherein if one of the pipes is spoiled, the wind cannot produce a good result in that pipe. —LEONARDO DA VINCI.

ON THE LOOKOUT

For Religious Freedom

Scholars and educators at a regular meeting of the Ethical Culture Society of New York recently expressed vigorous opposition to the new proposals for religious instruction along denominational lines in the public schools. (New York *Times,* April 26.) It was argued that such action would violate America's historic separation of church and state, and would not, moreover, meet the needs of the children today. Dr. John L. Elliott, senior leader of the Society, remarked that "In 1776 our fathers retired God from politics." Dr. Horace L. Friess, a Columbia professor of philosophy, characterized the movement as threatening "to intensify that sectarian consciousness with which religion in America has already been so strongly infected."

There is a great need for intelligent citizens to deal with this problem, which daily grows more acute. The aggressive campaigns of sectarian interests are gradually undermining the resistance of voters and those to whom they have delegated authority in such matters. Action taken by the School Board of Trustees of Haverstraw, N. Y., is reported by the New York *Times* (April 18):

A Sectarian Invasion

> The Board of School Trustees voted unanimously to let churches of each recognized denomination use the new $1,000,000 school building here one afternoon each week to inculcate moral precepts in the minds of the youth of Haverstraw.
>
> Father O'Mara, Assistant Pastor of St. Peter's Roman Catholic Church, in urging the action upon the board, was said to have argued that under the laws of the State religious teaching was barred from the public schools but that school buildings are public buildings which should be used for public purposes after hours. The priest said that training in moral principles was of vital importance to the community.
>
> A member of the board was reported to have asked Father O'Mara why the moral teaching he proposed could not be given in the churches. The priest's reply was reported to have been that "today, because of the materialistic outlook of the young and the apathy of parents, it was impossible for the churches to reach all those who needed instruction in moral and ethical precepts."

From this violation of the spirit of the law it is only a step to the infringement of the letter. Bible oaths, paid chaplins in the army and navy and attached to municipal police forces and in other "official" positions all are contrary to the genius of religious liberty.

SUBVERSIVE LEGISLATION

Right now two identical compulsory Sunday-observance bills are pending in Congress, both of which violate the first amendment to the Federal Constitution. These bills, one of which was introduced by Senator Royal S. Copeland of New York, the other by Rep. James L. Quinn of Pennsylvania, would force barber shops in the District of Columbia to close on Sundays. While such measures are seemingly innocuous, if passed they would constitute a serious precedent of religious legislation. As the editor of *Liberty* ("A Magazine of Religious Freedom") points out—

> There is no occasion for the proposed closing clause in this barber bill, because, under the present barber law enacted by Congress four years ago, every barber in the District of Columbia has to rest one day of twenty-four consecutive hours in every week. None can work seven consecutive days in every week. It becomes apparent, therefore, that the proposed Sunday-observance requirement is purely a piece of religious legislation, entirely void of any civil aspects.

He predicts that should such a bill be passed a deluge of religious legislation would result, and this, in turn, would lead to religious persecution.

A "CALL TO PRAYER"

Meanwhile the acting mayor of New York City looks kindly on the resolution of Alderman Sharkey calling upon the Board of Alderman to return to their old custom of opening their session with prayer. (New York *Times*, May 14).

> Every legislative body in the country [he says] opens with a prayer, and since the Board of Alderman of New York is the oldest legislative group in the country, I am in hearty accord with the resolution. . . . In this troubled era we should turn to divine guidance so that the Board of Alderman can set the example for the rest of the city in holding to the faith in prayer that was an inspiration and source of courage to the early settlers on Manhattan isle.

Such piety on the part of that peerless body of statesmen would be nothing if not touching! Doubtless the aldermen of New York

could improve their example to the city in other directions seldom mentioned. There is a marked similarity between the sentiments expressed and the religious customs of the citizens of Samuel Butler's fabulous *Erewhon,* who on Sunday made counterfeit deposits in "musical banks" while their real wealth was placed in the safe-keeping of institutions of a more practical character. Both performances have a delightful sound.

Work of the "God-Guided"

The Oxford Movement, according to Will Irwin (*Liberty,* May 22), "is in politics up to its collective neck." But with certain qualifications—

> It is not organized, and if it keeps to its pioneer spirit, it never will be. That it endorses religion in general goes without saying. But it does not favor any sect. Its following comprises Protestants, Catholics and Jews.

He recounts remarkable exploits of statecraft accomplished by anonymous workers of the Movement—at Geneva, in European capitals and in the western hemisphere. Inspired followers of Frank Buchman mysteriously appear before deadlocked diplomats, bringing harmony to their disputations; they intervene and settle labor controversies, avert political assassinations; they have made head-hunting and sorcery a "back number" among the savages of a large district of Papua by converting its administrator. Miracles abound. In the United States the Buchmanites are concentrating on the industrial struggle and already claim several "experimental triumphs." As related by Mr. Irwin—

> The most dramatic of these occurred during the autumn of 1936. An Oxford team visited Chicago. Some of them talked things over with a party of industrial leaders at a quiet unreported luncheon. A manufacturer from another city of the Great Lakes region attended. The team did not "change" him; but the principle impressed him mightily. As he took train for home he received a telegram. Unexpectedly, his whole working force had struck. Arrived, he talked to the strikers.
>
> "Boys," he began. "I've tricked you and double-crossed you for years. Now," he added, "probably you've done some rough work of your own. If you want to tell me about it, and get it off your chests, all right. But whether you do that or not, I want you to sit down with me and thresh this thing out. What I'm after is a square deal all around."
>
> Within the next twenty-four hours he had signed an agreement which the leaders of the workers regarded fair and just.

"DISTURBING POSSIBILITIES"

What are we to think of the wonders of the Buchmanites—these hard-working evangels who are getting such apparently "good" results? As Mr. Irwin concludes:

> They mean business, these men and women, and one guesses that they will go far. However, the sect, if you wish to call it that, is still bright and new and pure. One almost draws back from thinking of the disturbing possibilities when, as their movement grows and gathers power, barnacles begin to grip on the hull—hypocrites, insincere supporters for revenue and influence only.

Hamilton Fish Armstrong, editor of *Foreign Affairs,* writes in his book, *We or They,* that the American people are accustomed to thinking and speaking for themselves. We may hope that he is right in saying that

> We turn our backs on the mirage of an infallible government that knows how to give us work today and security tomorrow if only we will accord it blind obedience, and on the "God-controlled dictator" recommended by the Reverend Frank Buchman to solve our "every last bewildering problem." Torquemada said he was God's instrument; and he solved the last bewildering problem of many a poor wretch by consigning his charred or racked body to the grave.

But the Oxford Movement professes no such program of horror. It "favors no political theory." Writes Mr. Irwin:

> Its political ideal is simply this: The "four absolutes" to which its adherents profess to square their lives are perfect purity, perfect truth, perfect self-sacrifice, and perfect love. The methods do not so much matter. If we adopt this way of life, God will guide us to a "God-controlled world" which knows not oppression, injustice, mass hatred or war.

In connection with this and similar movements, theosophists should ponder well the statement of H.P.B.: "Even students of Occultism, though some of them have . . . direct teaching to rely on, find it difficult to draw a line between the *Sodales* of the Right Path and those of the Left." (*S.D.* II, 211.)

EXPOSER EXPOSED

Will Irwin's interest in the Oxford Movement makes pertinent an anecdote from *Mental Radio,* (Boni, 1930), a book on clairvoyance by Upton Sinclair:

> In spite of all fraud, [he writes] I am convinced that there are thousands of genuine clairvoyants and psychics. My friend

> Will Irwin told me recently how he spent a year or so collecting material and writing an exposure of fraud, "The Medium Game," published in *Collier's Weekly* some twenty years ago. At the end of his labors he went, on sudden impulse, into a "parlor" on Sixth Avenue, a cheap neighborhood of New York, and a fat old woman in a greasy wrapper took his dollar, and held his hand in hers, and told him things which he believed were known to no human being but Will Irwin.

An Embryological Mystery

Victor Broo, farmer of Rochester, Ind., reports the birth of an "elephant-headed" pig, one of a litter of eleven (Los Angeles *Times,* May 28). The monstrosity lived only fifteen minutes. According to the despatch—

> The pig's head was exactly like that of an elephant, with a trunk, fan-shaped ears and peculiarly shaped mouth and eyes.
>
> Broo had purchased the sow from another farmer and was transporting it in a trailer back of his car when he was halted by a circus parade. The sow, when the elephant herd passed by, became greatly frightened, and it was an hour before she could be calmed.

Avicenna, the famous Arabian philosopher and physician of the eleventh century, described chickens born with hawks' heads. This H.P.B. explains as being caused by the power of imagination in animals: ". . . the appearance of the hereditary enemy acted upon the hen's imagination, which, in its turn, imparted to the matter composing the germ a certain motion which, before expanding itself, produced the monstrous chicks."

Prenatal Influence

She adds an instance of her own knowledge, in which the brood of a dove which had been frightened by a parrot included two squabs with parrots' heads, "the resemblance even extending to the color of the feathers." H.P.B. calls these phenomena "special variations of type artificially caused," remarking that animal breeders have learned that "by exciting the imagination of the mother, the external appearance of the offspring can be largely controlled." Numerous teratological phenomena are described in *Isis Unveiled* (I, 384-400), most of which relate to human beings. The present interest in morphogenesis makes pertinent the quotation of several passages providing the rationale of these natural wonders.

The fact that the mother can control the appearance of her unborn child was so well known among the ancients, that it was the custom among wealthy Greeks to place fine statues near the bed, so that she might have a perfect model constantly before her eyes. . . . Taking women in the mass, the marking of the embryo may be considered more accidental than the result of design; and as each person's atmosphere in the astral light is peopled with the images of his or her immediate family, the sensitive surface of the foetus, which may almost be likened to the collodionized plate of a photograph, is as likely as not to be stamped with the image of a near or remote ancestor, whom the mother never saw, but which, at some critical moment, came as it were into the focus of nature's camera.

NATURAL PHOTOGRAPHY

Citing the curious case of a boy whose breast revealed a faithful reproduction of a tree which he had seen at the moment he was struck and killed by lightning, H.P.B. explains further:

Now, this electrical photography, which was accomplished by the blind forces of nature, furnishes an analogy by which we may understand how the mental images of the mother are transmitted to the unborn child. Her *pores* are opened; she exudes an *odic* emanation which is but another form of *akasa,* the electricity, or life-principle, and which, according to Reichenbach, produces mesmeric sleep, and consequently is *magnetism.* Magnetic currents develop themselves into electricity upon their exit from the body. An object making a violent impression on the mother's mind, its image is instantly projected into the astral light, or the universal ether, which Jevons and Babbage, as well as the authors of the *Unseen Universe,* tell us is the repository of the *spiritual* images of all forms, and even human thoughts. Her magnetic emanations attract and unite themselves with the descending current which already bears the image upon it. It rebounds, and re-percussing more or less violently, impresses itself upon the foetus, according to the very formula of physiology which shows how every maternal feeling reacts on the offspring. . . .

Eliphas Lévi, who is certainly one of the best authorities on certain points among kabalists, says: "Pregnant women are, more than others, under the influence of the astral light, which assists in the formation of their child, and constantly presents to them the reminiscences of forms with which it is filled. It is thus that very virtuous women deceive the malignity of observers by equivocal resemblances. They often impress upon the

> fruit of their marriage an image which has struck them in a dream, and thus are the same physiognomies perpetuated from age to age."

This interesting discussion throws a great light on the many contradictions which a study of hereditary theory reveals. It would also indicate that the more advanced the ego, the more the likelihood that its body will not be susceptible to maternal impresses, but will have a more or less coherent "pattern" of its own. Thus "remarkable" children often bear little or no resemblance to other members of the family.

Lamarckian Bacteria

Curiously enough, the generally accepted laws of heredity break down at both ends of the scale of evolution, some microscopic organisms showing great aptitude for variation as compared with the more highly organized forms of the vegetable and animal kingdom. The amazing mutability of certain species of bacteria is described by Dr. W. H. Manwaring, of Stanford University, in *Science,* May 25, 1934:

> Recent morphological studies of specific infectious agents have led to tentative conclusions, which bacteriologists and immunologists are frankly incompetent to harmonize with the currently accepted theories of genetics and organic evolution.
>
> These studies suggest a Lamarckian rather than a Darwinian world, or at least a world in which both Lamarckian and Darwinian evolutionary mechanics are operative.

Heretical Microbes

After reviewing experiments in bacteriology which seemed to conform with Mendelian expectations, the writer notes the anomalies disclosed by later research:

> It seemed apparent from these earlier studies that the laws governing hereditary, natural variation, racial stability and selective evolution in higher animals and plants could be applied without change to bacterial species. Serious doubt as to the infallibility of this logic, however, began to be entertained about five years ago, when careful restudies of bacterial stability were begun in a dozen research laboratories. Pedigreed strains, known descendants from a single ancestral cell, were now seen to "dissociate" into from two to a dozen morphological, tinctorial, physiological or antigenic types. This dissociation was apparently far beyond the analogous mutation of higher animals

and plants. Many of the "dissociates" were so different from the parent culture as to simulate wholly unrelated families, sub-families or genera. It is as though in higher biological science rats should mutate into mice, gophers and guinea pigs, or primroses, daisies and nasturtiums should appear among hybrid sweet peas.

Both "reversible" and "non-reversible" new races, species, genera or families were afterwards grown from scores of clinically important bacteria, the terms denoting the relative stability of the new variants. Certain of the new races reverted in the first sub-culture to their original parent type. Others have been cultivated for three years on routine culture mediums without showing a demonstrable tendency to revert. This means approximately seventy-five thousand cyto-generations, the equivalent of seventy-five centuries with shelled amoeba, or seventy-five millenniums with many higher animals or plants.

SPONTANEOUS GENERATION?

Dr. Manwaring piles up a mountain of experimental evidence and concludes:

> About the only conventional law of genetics and organic evolution that is not definitely challenged by current bacteriologists is the nineteenth century denial of spontaneous generation of bacterial cells. Even this is questioned by certain recent theorists in their hypothetical transformation of certain normal enzymes into "pathogenic genes" or "filterable viruses" and in their apparently successful synthesis of "Twort genes" by the chemical oxidation of certain heat-sterilized organic products.
>
> Whether or not future refinements in immuno-chemical technique can or will bridge the gap between the apparent Lamarckian world of bacteriology and the presumptive Darwinian world of higher biological science is beyond current prophecy.

Some slight clue to the immediate cause of these apparently spontaneous variations is afforded in the experiments of Dr. Hermann J. Muller, of the University of Texas. More than a year ago he reported the production of new species of fruit flies by shooting X-rays at the chromosomes in the cells of these insects (New York *Times*, March 29, 1936). The varieties thus created were able to reproduce their own kind naturally. A parallel study by Dr. Calvin B. Bridges of the California Institute of Technology revealed that a bar-eyed species of the fly always has an extra "band" in its salivary chromosomes—called a "duplication of genes." A similar observation was made by Dr. Muller.

A "Mode of Motion"?

Bearing in mind the nature of the X-ray, the student should find suggestive three quotations from *The Secret Doctrine*. In the first citation, H.P.B. employs the analogy of a cell to illustrate the process by which the Second Race was formed from the First:

> The astral form clothing the Monad was surrounded, as it still is, by its egg-shaped sphere of *aura,* which here corresponds to the substance of the germ-cell or *ovum*. The astral form itself is the nucleus, now, as then, instinct with the principle of life.

Mitotic Analogy

> When the season of reproduction arrives, the *sub*-astral *"extrudes"* a miniature of itself from the egg of surrounding aura. This germ grows and feeds on the aura till it becomes fully developed, when it gradually separates from the parent, carrying with it its own sphere of aura; just as we see living cells reproducing their like by growth and subsequent division into two. (II, 117.)
>
> The "wave motion of living particles" becomes comprehensible on the theory of a Spiritual ONE LIFE, of a universal Vital principle independent of *our* matter, and manifesting as *atomic energy* only on *our* plane of consciousness. It is that which, individualized in the human cycle, is transmitted from father to son.
>
> Now Haeckel, modifying Darwin's theory, suggests "most plausibly," as the author of the *"Modern Zoroastrian"* thinks, "that not the identical atoms, but their peculiar motions and mode of aggregation have been thus transmitted" (by heredity). (II, 672.)
>
> It is that mysterious LIFE, represented collectively by countless myriads of lives, that follows in its own sporadic way, the hitherto incomprehensible law of Atavism; that copies family resemblances as well as those it finds impressed in the aura of the generators of every future human being, a mystery, in short. . . . (I, 261.)

"Queer Karma"

One Vern Johnson of Minneapolis rejoices dubiously in an ear which has had a piece missing from birth—his other ear having an added piece which fits exactly in the vacancy. (*Oakland Tribune,* Nov. 15, 1936.) There is, of course, no explanation in orthodox genetics except "coincidence." To a Theosophist, who realizes that

in the processes of birth a human being epitomizes the slow precipitation of the human form from the "astral" in the past ages, and that at one time that form was, so far as the physical plane goes, "two-dimensional," it is not unreasonable to infer that some magnetic mischance *on this side* distorted part of the astral model image.

"WHAT ARE THE GENES?"

In view of the multitude of references to "genes" in the scientific literature of the day, students may find useful an authoritative statement from a leading geneticist. The following paragraph, quoted from the Nobel lecture of Thomas Hunt Morgan of the California Institute of Technology, clearly states their status:

> What is the nature of the elements of heredity that Mendel postulated as purely theoretical units? What are genes? Now that we locate them in the chromosomes are we justified in regarding them as material units; as chemical bodies of a higher order than molecules? Frankly, these are questions with which the working geneticist has not much concern himself, except now and then to speculate as to the nature of the postulated elements. There is no consensus of opinion amongst geneticists as to what the genes are—whether they are real or purely fictitious—because at the level at which the genetic experiments lie it does not make the slightest difference whether the gene is a hypothetical unit or whether the gene is a material particle. In either case the unit is associated with a specific chromosome and can be localized there by purely genetic analysis. Hence, if the gene is a material unit, it is a piece of a chromosome; if it is a fictitious unit, it must be referred to a definite location in a chromosome—the same place as on the other hypothesis. Therefore, it makes no difference in the actual work in genetics which point of view is taken. (*Scientific Monthly,* July, 1935.)

ABORIGINAL WIT

Malvina Hoffman, who recently completed for the Field Museum in Chicago a commission of one hundred heads and figures of the various races of man, tells the story of her travels over the world to gather her material for this task. From her book, *Heads and Tales* (Scribner's, 1936) we quote an anecdote both informing and amusing:

> Even the scientific expert must be on his guard, for primitive races have a keen sense of humor, and delight in fooling the

> stranger. I recently heard the tale of a representative from Hollywood who wished to record a ceremonial chant of the American Indian on a sound disc. The Indian singers very politely consented to comply with his request, and he left the reservation feeling elated at his achievement. It was years later, when he met an Indian visiting California, that he asked for a translation of his unique record. To his dismay he was told that the words meant: "Does the White Man think that he can buy our secrets?" This was repeated in many variations, throughout the entire chant.

Thus, as H.P.B. has said, "Karma adjusts even human laughter at the mutual expense of sects, learned societies, and individuals."

More "Firewalking"

Another "firewalker" has braved a trench of coals and ashes under the sceptical eye of the Council of the University of London. But Ahmed Hussain, of Cawnpore, has not been so successful as his now famous predecessor, Kuda Bux. According to the New York *Times* of May 30, Hussain suffered marked inflammation on one foot and had five blisters on the other after walking twenty feet in a trench in which the temperature was 750 degrees Centigrade. This was a second test, the Hindu having come unharmed through a trench twelve feet long and of somewhat lower temperature. *Nature,* the British magazine of science, comments that "poor thermal conductivity prevents damage to the normal skin if the contact-time is less than about half a second." The burning in the second experiment was regarded as a "cumulative effect." Volunteers tried the exploit, some of whom suffered very slightly. All of which leads the *Times* writer to remark that "Thus ends the nonsense about the special mental state into which a Hindu firewalker throws himself as a protection against hot embers."

Whatever are the facts in this particular case, firewalking of a phenomenal character *is* possible, and its verification is not dependent upon the Council of the University of London, or any other academic body. There is far too much historical evidence for the fact to be discounted by the partial failure of a single performer. The whole matter is somewhat inconsequential, but serves to make timely the explanation offered by H.P.B., published in *The Theosophist* (Vol. IV, 280) in 1883:

"SALAMANDRINE PROPERTIES"

Among modern Western mediums, equally with Hindus of the same class, are many who can handle burning coals, red-hot iron, and molten metal with perfect impunity, and walk through beds of blazing fire unscathed. In America there is a female medium named Mrs. Swydam, who has this gift, and in Europe a late, and the most noted of male mediums, has not only exhibited the feat of handling hot coals without receiving harm, but even laid them upon the heads of non-mediums in the company present or upon newspapers or books, without injury to person or property. The explanation in both classes of cases is that the fire-proof individual is a medium for these fire elementals, and contains in himself an unusual proportion of Salamandrine properties, the result of an abnormal combination of elemental forces in his foetal development. Normally, a human being contains the elementals of all the four kingdoms in almost equal proportions, any slight proponderance of one or the other determining the so-called "temperament."

PRONUNCIATION OF CHINESE

Students wishing to know the correct pronunciation of the Chinese names and terms which frequently occur in Theosophical literature may find as a useful adjunct to the dictionary the following "key," taken from *The Pageant of Chinese History,* by Elizabeth Seeger (Longmans, Green & Co., 1934):

a=ah, like the *a* in *father*
e=ay, like the *e* in *obey*
i=ee, like the *i* in *police*
o=o, as in *hole*
u=oo, as in *fool*
ai=y, as in *cry*
ao=ow, as in *now*
(Tai is pronounced *tie*)
ei=ay (Wei is pronounced *way*)

The final *e* in words like Lao-tze, is hardly pronounced at all. It is like the *e* in the, or the final *e* in French, as in *je* or *me.*

The consonants are pronounced just as we pronounce them.

A U M

He who knows others is clever, but he who knows himself is enlightened. He who overcomes others is strong, but he who overcomes himself is mightier still. He is rich who knows when he has enough. He who acts with energy has strength of purpose. He who moves not from his proper place is long lasting. He who dies, but perishes not, enjoys true longevity. —LAO TZE.

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GENETIC YEARS

THE loss of faith—faith in anything—which is characteristic of our age, has had a profound effect upon that great current of human activity and expression which we call "religious." With the exception of Catholicism, the religions of the western world have reached a stage where conventional creeds have little or no significance to the average man. The practical influence of the modern church is in almost every case the sole result of individual clergymen who maintain congregations as personal followings. As doctrine and dogma collapse in the wake of scientific discovery, Christianity is revealed in a state of comparative nudity. Religion today is little more than a "benevolent feeling"—a humanism without philosophic structure or moral restraint.

Now that thoughtful men are beginning to realize that Science, which was to replace religion, is inadequate as a pattern for harmonious human relations, a change which has been especially evident in recent years, we hear on every hand the call to return to "faith." Just what faith we shall return to is something of a mystery. It is inevitable that the deep surge of devotion in the human heart will find some channel of expression with the rise of the cycle. In *Isis Unveiled* (I, 36), H. P. Blavatsky wrote:

> *Human nature is like universal nature in its abhorrence of a vacuum.* It feels an intuitional yearning for a Supreme Power. Without a God, the cosmos would seem to it but like a soulless corpse. . . . Mankind have one innate, irrepressible craving, that *must* be satisfied in any religion that would supplant the dogmatic, undemonstrated and undemonstrable theology of our Christian ages.

"SALAMANDRINE PROPERTIES"

Among modern Western mediums, equally with Hindus of the same class, are many who can handle burning coals, red-hot iron, and molten metal with perfect impunity, and walk through beds of blazing fire unscathed. In America there is a female medium named Mrs. Swydam, who has this gift, and in Europe a late, and the most noted of male mediums, has not only exhibited the feat of handling hot coals without receiving harm, but even laid them upon the heads of non-mediums in the company present or upon newspapers or books, without injury to person or property. The explanation in both classes of cases is that the fire-proof individual is a medium for these fire elementals, and contains in himself an unusual proportion of Salamandrine properties, the result of an abnormal combination of elemental forces in his foetal development. Normally, a human being contains the elementals of all the four kingdoms in almost equal proportions, any slight proponderance of one or the other determining the so-called "temperament."

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